

The New
P L O T
OF THE
P A P I S T S.
To Transform
T R A I T O R S.
Into
M A R T Y R S.

Faithfully Exposed to Publick View.

Ex ore tuote Judico.

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to the rest of the world, and to the whole Kingdom of England, to all the Protestant Clergy, Ministers, and People, throughout the same, and to all other Friends of Truth, and of the Reformation, and to all such as doth labour for the same.

READER,

THIS following Paper will sufficiently shew by what Arts and Subtlety this restless, and unmerciful generation still labours to support their wounded Cause; whom neither the Judgements of the Bench, nor the Exceptions at Tyburn, can silence, or convince. But to the end all Protestants may the better understand their wayes, and their close proceedings, here is a faithful Transcript of a Paper newly taken out of the chamber of a notorious Papist; wherein is manifestly set forth their whole design of Canonizing those men for Saints, whom the Justice of the Nation hath Condemned for Traytors. I suppose I shall do acceptable service in the Publication, since the best way to avoid Error is to know it; so here follows the said Article.

Every

Every Rational Creature loves to be, and loves to be happy: This is so rooted in the Nature of Mankind, that whosoever acts, or opines contrary to this Principle, must needs be wholly deprived of the use of Reason. All the Rhetorick in the world can never persuade a man (knowingly) to make himself miserable. This being so, I say it is impossible, that a dying man, who is composed, and does truly believe, there is a God, who is powerful and just, in rewarding good, and punishing Evil, should at the very point of death averr his Innocence, and call God (who is immediately to Judge him) to witness the truth, or to punish the falsehood of what he then laye, and yet be guilty of the Fact by him so denye.

Whoever believes, there is a God, must believe him to be Truth, and Justice in self; and therefore he must know, there can be no treason of a higher Nature committed against his Divine Essence, than Sacrilegiously to abuse, and set his Holy Name to a Lye; and also he must be convinced, that, since God is infinitely Just, the punishment he will inflict on such a fact, must bear proportion with the enormity of the crime. Since then it is impossible to humane nature for any man, knowingly and advisedly to make himself miserable, nay infinitely and eternally miserable; therefore most impossible it is, that all those dying men upon the score of the Blot (believing there is a God) should vouch him, as a witness, and Garanty of their innocence, and yet be culpable both of the fact, by them denied, and of the sacrilegious affront at the same time offered to His Divine Majesty.

It remains then to consider, whether these dying men did believe, there is a God: If we believe them to be Papists, the question is at an end, since all mankind knows, that the Church of Rome believes there is a God; however it may err in the manner of worshiping him; for if they did not believe there is a God, they could not erre in the manner of worshiping him. So that, if they dyed Papists, they believed in God. Now that they dyed Papists, I think the matter proves it self, and can not be proved by any thing that is more evident: For all, that we can possibly know of another man's internal belief, is by his profession of it; and at what time can such profession be of stronger evidence, than at the hour of his death?

There is another weighty reason to demonstrate a Protestant, that those Executed persons did believe in God: For all Atheists (as such) must of necessity love this present life, as their supreme felicity; for death with them is an end of all being: and therefore for the preservation of life (*their summum bonum*) their is nothing in their power, which they will not do: whence it must follow, that if those men had been Atheists, they would certainly have confess'd a Plot, and would have impeached others, whereby their own lives might have been preserved.

Now then the question in short will be, whether more credit ought to be given to the Oathes of Mr. Oates, Bedlow, Prance and Dugdale, and the rest of that crew, who live, and are in fair hopes to live long, and are no losers by their Swearing, or to the Oathes, and imprecations of so many dying men, at the very moment of their deaths; who are so far from gaining by their swearing, that if they would but confess the contrary, to what they swear,

I swear, might save their lives, and perhaps be no less pre-
ferred, than Mr. Oars and his fellows; I say again, so far
from gaining by such their swearing (if not true), that ei-
ther they must believe, there is no God, or else (as I said
before) they are certain to damn their souls eternally, by
making a sacrilegious use of his dreadful name with their
last breath, solemnly to attest, and confirm a Lye.

This seems to me to be a plain demonstration, whether
the matter be considered in order to Christianity, or to hu-
mane nature; for neither as Christians, is it possible for
them to do an act (the last of their lives) to affront the
Almighty, who is immediately to judge them, nor as ra-
tional creatures, can they willingly expose themselves to
certain, and continual misery. Therefore most evident
it is both according to Reason, and Christianity (and so it
must appear to all, who are not void of both) that their
last words were true; and that Mr. Finch had a great
deal of reason to close his Speech in this manner; And I
hope Christian charity will not let you think that by the last act
of my life I would cast away my soul by sealing up my last breath
with a damnable Lye.

It is a prodigious thing to see with what down-right
Nonsense, and contradiction the seduced Rabble are im-
pos'd upon in this point by those ticklers, who so eagerly
follow the chase of innocent blood; and still search
for the bottom of the Plot, as the Heathens did for good
or bad Fortune in the entrails of living Creatures; but
with this difference, that they were only for the cutting
up of beasts, but our Zealots are for the imbowelling of
men.

First they tell them, that Papists have Dispensations to
kill men, or to commit other heinous crimes; then they say

Cry, and swear any thing for the advantage of their cause; and yet all the Roman Catholicks in the world, both living and dying, solemnly protest, and declare, that God himself, much less the Pope, cannot give a dispensation for the doing of any such thing. Hear what dying Martians says to this point. *I do utterly abhorre and detest that abominable and false doctrine laid to our charge, that we can have licence to commit Perjury, or any sin to advantage our cause, being expressly against the Doctrine of St. Paul; Non sunt facienda mala, ut evenient bona.* Evil is not to be done, that good may come thereof. The rest of them speak upon this matter to the same purpose: Now since inward belief cannot be known, but by outward profession, who are to be believed in this point, the living calumniators, or the dying Professors?

In the next place they take upon them to interpret the words of our dying men; and lay, it at when they declare themselves innocent, as the child unborn, &c. The meaning is; they are innocent, because they have had the Priestly absolution for it, although the Fact was committed by them. This piece of subtle Nonsense does mightily please both the seducing Commentatours and their seduced party. But first it is false, that a man is innocent, because he is absolved. One committeth Treason, and hath the King's Pardon, is he therefore innocent? clean contrary; a Pardon is rather an argument of the crime committed, and does no more, but remit the penalty. For no pardon or absolution can make that thing not to be done, which is done. Besides no Roman Catholick, according to the doctrine of his Church, can swear, he is innocent in any sense by reason of his abolition; because no man can evidently know

know (without a particular revelation) that he is reconciled to God, or whether in his sight he be worthy of love, or hatred; but all men are still bound to work their salvation with fear, and trembling. Since then no man can swear a thing, which he does not evidently know; how therefore in this supposititious sense of innocence, which supposest the Fact committed, is it possible, they could swear they were innocent? whence it is manifest, that our execrated men did with their last breath deny, in the presence of God, and men, (according to their own words), the very Fact it self, i.e. the compoling, and compassing the death of the King; and did assert their innocence, not by virtue of an absolution, but by pleading, honest fiction.

There is yet another shift (I think a very unchristian one) made use of by this sort of men to obscure the truth, and evade the force of our argument: They say, that after our dying men had sithly forsworn themselves in the declaration of their innocence, then for the last Act of this Tragical Farce (as their charity represents it) the Priests laid their heads together, and abolv'd each other, and all was right again; and so away they pack'd for another world. *Peru non irridetur.* It is hard to say, whether the impolicy or the impossibility of this Story be greater: it is such a mockery put upon our merciful; but just God, to abuse, and affront him upon presumption of his Pardon, that I wonder, how the fiction, and invention of it could enter into the thoughts of a Christian. As for the Impossibility of it, certain it is, those Jesuits, who were the teachers of others, could not be ignorant of the Doctrine of their own Church, set forth in every Catechism, and

and in their Council of *Trent*: viz. That neabsolution is available to a sinner, which is not preceded by a sorrow, and detestation of the sin by him committed, and by a firm purpose of transgressing no more: Now, since it is impossible voluntarily to do a thing, and at the same time to detest it; and since without a detestation and abhorrency of their sin, they could not hope for any benefit from an absolution; how then can those dying men, with any appearance of reason, be thought to make use of this wretched artifice to cheat the world, and manifestly to damn their own souls? more-over they could not be ignorant, that God Almighty is at no time obliged to give a revolted Sinner the grace of Repentance; much less will he do it, at that very moment, when such sinner shall pervert the mercy of his Redeemer into a motive, and incentive of Rebellion against him; and so make a Poyson of the Antidote.

All the premisses being duly weigh'd, is there not some reason a littie to hesitate, and to doubt at least, whether Mr. Oats (Overpower'd by the two prevailing Motives, first of revenge against the Jesuites, for not receiving, and entertaining him any longer, and next of procuring a subsistence, which he then wanted) may not have invented that voluminous History of his Plot (which to all people knowing in the world hath the perfect air of a Romance; and whether Mr. Bedlow, Praunc and Dugdale (exalted from Goales to the glorious titles of the Kings Evidencee, and Savours of their Countrey,) may not also have been tempted, by the good success of their Leader Mr. Oats, and by indemnity, and rewards, to take upon them this gainful Trade of swearing; especially, since

There are no visible, concurring circumstances, nor materials of fact extant, and appearing to give any solidity to this accy Plot; but all is made out purely by the ditt of swearing, and only corroborated by the credulity of the people. Set now against this the Oaths and Proclamations of so many dying men; the reputation of those who are yet living, and accused; of whom many have been eminent (as in their quality) so for their service, and suffering in behalf of their King, and Country. And after all this, will it not become every sober man to pause a little, that their feet may not be too swift in shedding of blood? let something be left to God's manifestation, and let us not trust wholly to the Revelation of Oars, Bedlow, Fraise and Dugdale, in a case of blood, and perhaps of innocent blood.

But before I proceed any further upon this Subject, I must warn my Reader, that I no wayes arraign the Justice of the Nation, or the Votes of both Houses in relation to this Plot: For according to the Informations at first brought before them of so horrid and bloody a Conspira-cy, they acted then like good Patriots, and like themselves, in their zealous prosecution of it in order to the bringing the parties accused to a just and legal Tryal. But then again, let be it from any man to believe, that those Honourable Patriots are more desirous of punishment to be inflicted, and of blood to be shed, than of Truth to be discovered: and since there is such a sin in the world as Perjury, so exterminating to mankind, and of so dangerous a Nature, that it hath even the Law, and Justice affil to back and protect it, till much time as it is detected, and if detected by the sagacity and discernment

of able Judges; and since in our present case there are pregnant symptoms, and indications toperventur of that Civil Plague; It well may become the prudence and Justice of all our Magistrates in general, after so much blood as hath been already shed upon the bare testimony of these men, without any real discovery of the things by them sworn, either by matter of Fact extant and apparent, or by the confession of any of the persons Executed, soberly to weigh, and examine, whether this legal way of murdering them (if that be the case) by false Oaths, ought not to be as narrowly sifted, and as exemplarily punished in the Perjurers, as the crime of Rebellion (should that be true) in the Trayters.

Now in the last place, to convince all those, whose hearts are not of Nero's temper, and whom the violence of Passion has not totally deprived of all exercise of reason, I shall only take a short view of what was done in the Gunpowder-Treason, and compare those passages and the compunctions of the Criminals upon that occasion, with those of our Modern pretended Complicators.

In the first place there was then visible the overt act of barrels of Powder laid in the place,
 2. There was the sight of some of the Complicators, and their resistance at their taking,
 3. Those that were executed, did all confess the fact at the time of Execution.

4. All persons indifferently, both Papists and Protestants, Foreigners and Natives believed the thing: and, although some Pamphlets were at that time written to extenuate the fact, and the guilt in respect to some of the Party's chosen concerned, yet no soul living did then deny the thing it self.

How

How then comes it to pass, that in our present Conspiracy, all things should encounter, & Diametrically contrary in every particular to what then happen'd ; and to what ever did happen in all real Plots, and Conspiracies since the Creation of the world. First as to overt Acts, there is not here any matter of Fact visible, and apparent, that has any proper tendency or relation to a Conspiracy for destroying the King, and levying of War ; but the whole Machine of this vast, and hideous Plot is built upon the bare testimony of the swearer's.

Let not the death of Sr. Edmund Bury Godfrey be urged, as a matter of Fact, to prove this pretended Conspiracy, because the unfortunate end of that Gentleman, as to the true manner of it, is a Mystery yet unreveal'd, and is laid at the Papists door, just as Antichrist is charged upon the Pope : all that would have it so, believe it to be so, Quo volumus, facile credimus : But I think, there are few nimbis'd, and discerning men, who are convinced that those poor creatures, who suffered death upon that account, were his true Murderers ; nor can they rationally be so, until Mr. Prince, who once disclaimed his Evidence before King and Council, shall in the same circumstance of dying, declare their Guilt, in which they so solemnly declared their innocence, especially since Bury at the same time declared himself both innocent, & a Protestant.

As to the conseil of the Jesuits on the 14th. of April, and those Letters of Summons produced in order thereto, I say that, if the meeting of the Jesuits at that time be an overt Act to prove a Conspiracy of Treason, then every third year since 1st Jesuits were Jesuits, there has been a Plot,

Piort, for they have constantly held (according to the Rule of their Order) thole triennial meetings ever since their first foundation, as all the world abroad can testify.

By all this it appears, that there is no overt Act, nor matter of Fact at all, to ground a Rational belief of this Plot; and that it is only supported by the breath of the witnesses coyed into Oaths.

2. Nor one person accused in this pretended Conspiracy did either fly, or abscond (except only the Priests, who were obnoxious to the Law, for their Priesthood) nay, the greatest part of them upon the first rumour of their accusation, came in and tendered themselves to answer their charges. And here (pray) let me ask every sober man, whether it be likely or possible, that amongst so many as are accused of this Treason, not one should be found, whose guilt, or fear would prevail upon him to fly and secure himself from the extreameſt penalty of the Law, since it was universally known many days before any were apprehended, that Mr. Oars had made a discovery of a Plot: the stoutest man, had he been guilty, would have fled upon such a warning: but the most timorous of nature did not fly, because he was innocent.

3. Of so many, that have been Executed for this Plot (horrid & bloody indeed, on one side or the other) all at their deaths have destroyed the Fact, and although life be sweet, have resisted all temptations of Pardon, and reward offered unto them, if they would but confess for themselves, and others what they were not guilty of.

And here again I must ask another question; and I beg of every one, who reads this Paper, to make an answer to it within himself, such as may fairly satisfy his own reason, and conscience. How comes it to pass, that in all former Conspiracies; as that of Babington in the dayes of Queen Elizabeth, and that of the Gunpowder-Treacher.

Treason in the Reign of King James, the Conspirators then should confess the fact, many of them pleading guilty & their Arraignments, and all of them at their deaths acknowledging their Treasons and asking God and the King pardon for them: but in this Plot all to a man plead^{ed} guilty, protesting and declaring their innocence though at their Tryals, and Executions they dyd praying for the King, praying for their fine pigs, asking God and the world forgiveness for all their other sins and offences, but as to the Plot, affirming their innocence with their last breath, and sealing it with their blood? whence (I say) this vast difference in the comports of these, and and of those? are they not all Papists? were there not then Jesuits amongst them, as well as now? was there not a Gardie then counselling as well as alwaies brawling now belyng, and both Provincialls of their Order? have they given a new Faith or a new Creed since those days? then is there not the same humane Nature in both? I challenge all mankind to affirme a cause of this difference with the least colour of Reason and humanity, any otherwise, then by saying what was said at the death of the just one, vere, bis hunc iustus erat.

4. As to the present belief of this Plot, I must confess, it does now pass as currant with the Rabbble here, as the fitting of Rome by the Christians in the days of Nero, did with the Populace of that City, and both have produced the like bloody effects. But since the blood of innocent men did never yet do hurt to themselves, or their party, we are to take such dispensations (according to God's own words) as marks of his Love, and as a earnest of better things to come. And such is the power of truth, that I dare affirm (not precluding to the g^t. of Prophecie) some years hence this Plot will no more be believed in England, than now it is believed that the Christians did burn Rome. The eyes of other Nations are generally opened already to see the imposture: and the impossibility of the thing, and the circumstances (taking the whole frame, & System of the Conspiracy, as layd down by Mr. Quar in his Narrative) is so manifest to all discerning men, that few even Protestants in foreign parts take it to be any other, but a Politick engine to carry on their designs. ~~so to saye but~~ ~~so to saye but~~
I shall conclude with this hearty Prayer, that our merciful God may avert from our Nation those Judgements, which usually follow the crying sins of Perjury and blood.

FINS.

